GENERAL EDUCATION AND TRAINING
ON THE
COLLEGE LEVEL

LE ROY JOHNSON

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GENERAL EDUCATION AND TRAINING
ON THE
COLLEGE LEVEL

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CHAPTER I

STATEMENT OF THE PROBLEM

The Problem

General Statement

The colleges are facing one of their most significant problems in trying to decide whether to serve as scholarly retreats for contemplation, or as active means for professional and vocational preparation or whether to unify these two functions in a more comprehensive and useful purpose. The nature of education, and social evolution, to the extent that higher education shapes it, will be affected by the outcome of these decisions. These alternative functions of instruction in higher education are the subject of this study.

Specific Problems

The nature of the problem indicates that one must intelligently try to discover the aptitudes and needs of students at the time of their entrance into college and what their problems and social usefulness will be after college. Then it becomes necessary to determine how general education and training should interact to help students intelligently make the proper adjustments and preparation of their unique natural capacities for the fullest intellectual and moral growth to enable them to promote human welfare and freedom of interaction with other groups.

Definition of Terms

Education may be broadly divided into general education and special education or training. General education has to do with experience which develops the individual as a responsible citizen with capacity to enjoy the good life, while vocational education and training have to do with instruction to fit him for making a living.

Delimitations

The problem is largely in the United States and current. No attempt will be made to deal with specific social and religious issues. Only the general nature of desirable courses of instruction will be indicated.

Basic Assumptions

It is assumed that the individual is a product of his environment; that he becomes a capable person by instruction and not through innate ideas; that is to say, the farmer, lawyer, doctor, teacher, engineer, mechanic, president and other leaders are made and not born.

Basic Hypotheses

It is essential for the individual in the United States to be able to make a living and to participate in the duties of citizenship. In doing these he will need to become a contributing member of various groups.

The Importance of the Topic

The problems confronting the individual in making a living and meeting the duties of citizenship are more numerous and complicated in our complex society than in a simple one. The rapid increase of knowledge now under way enlarges the problem of instruction. Almost all colleges and universities had committees set up during the war years to study basic educational questions; Harvard spent sixty thousand dollars on its study.[1] In 1946, the President appointed a Commission on Higher Education for Democracy which set up goals late the next year.[2]

Related Literature

We have inherited much from the cultures of the past that exerts extensive influence on our activities and beliefs. When a body of experiences and beliefs become consolidated into custom, there is a tendency to make them fixed and unchanging. This largely chokes off the ready acceptance of new developments. In the sixteenth century the citizens of Geneva passed a resolution that, "for once and forever, in no branch of learning shall anyone stray from the philosophy of Aristotle;" and from 1300 A.D. until well into the eighteenth century only his philosophy was taught at Oxford and Cambridge, and that under such strict adherence that no longer than two centuries ago,

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1. Report of Harvard Committee, General Education in a Free Society, pp. v-vii.

2. President's Commission on Higher Education, "Higher Education for American Democracy," Establishing the Goals, Volume I, p. v.

men who questioned a single statement of Aristotle were not permitted to graduate from Cambridge.[3]

On this static aspect of our culture two new forces, natural science with its industrial applications and the use of energy other than human or animal, have recently been brought to bear. This has created an important shift in cultural and economic values.[4] Our ideas about and practices of democracy have changed too. Jefferson's competitive, selective plan of education changed into the equalitarianism of Jackson[5] and continuing change gave us Roosevelt with his "four freedoms," TVA's and other collective practices.

Out of these forces came the elective system, but that practically made many colleges into vocational schools. Probably the most noteworthy educational event since Plato's _Republic_ was the publication in 1916 of John Dewey's _Democracy and Education_ setting forth the educational implications of democracy.[6] Following this event and World War I changing conditions in our country and colleges have encouraged or demanded reforms to meet them. Major factors causing the changes are:

1. The large increase in human knowledge and the need for bringing pertinent parts of it to more people.

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[3] L. W. Taylor, _Physics_, pp. 91-94.

[4] John Dewey, _Art as Experience_, pp. 337-341.

[5] John S. Brubacher, _A History of the Problems of Education_, pp. 44-45.

[6] _Ibid._, p. 45.

2. The elective system has not fulfilled its promises because it promised too much.
3. Through scientific studies new light has been thrown on man, his education and learning processes.
4. The individual differences in men have been given practical recognition.[7]

Many colleges offer new orientation or survey courses similar in purpose to the new plan at the University of Chicago which was adopted in 1931 after long and thorough study. It established a full-year course in each of the four large fields of the humanities, social sciences, biological sciences and physical sciences. Several institutions gave attention to the problem of general education as opposed to training, and, at the University of Chicago, this consideration led to the demonstration lectures in the experimental sciences, thereby freeing the students of long laboratory periods, and intensive laboratory work in the second year for those majoring in a particular experimental science.[8]

There is widespread a sharp distinction between liberal or cultural and useful courses with the latter considered a dumping ground for the failures in the former. This is undemocratic and a strange attitude to hold toward those subjects that are to prepare the operators of machines and processes that form the bases of our national economy. There is need for concern here because this attitude has a relation-

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[7] Edgar W. Knight, Twenty Centuries of Education, p. 327.

[8] Ibid., pp. 313-317.

ship to our national life as a whole.[9] Only superstition causes us to place the one in opposition to the other and to hold that the useful is not liberal while the useless is liberal. Most elements in industry now depend upon the use of mathematics, physics, and chemistry. Wide implications enter into most occupations. General education is needed to give significance to each of them, to integrate culture and vocation.[10]

To some extent this separation of general education and training is being broken down, notably in that the medical[11] and engineering[12] schools are requesting that prospective students get the broadest possible background, including the social studies, humanities, and the sciences, because they will eventually have social, civic and group as well as professional responsibilities.

Procedure in Treating Material

Chapter I will introduce the topic and give a brief account of our kind of a world.

Chapter II will set forth a brief history of education, showing our educational heritage from Europe and its develop-

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[9] Report of the Harvard Committee, General Education in a Free Society, pp. 27-28.

[10] John Dewey, Democracy and Education, pp. 302-304.

[11] D. B. Stuit and R. J. Schlicher, Handbook for Advisers to Students Planning to Enter Medical Schools, pp. 3-4, 10-13.

[12] Mike V. McEnany, "Course Requirements in Humanistic-Social Studies," The Journal of Engineering Education, (May, 1947), p. 704.

ment in the United States under the influence of scientific and industrial revolution, new forms of energy and evolving democracy and dignity of man.

Chapter III will indicate the educational problems and needs in our free society, and the ones growing out of a closer relation with the rest of the world.

Chapter IV will show what is being done by higher education to fit man to use his unique natural capacities to promote human welfare in a changing environment.

Chapter V will set forth the type of College Curriculum indicated by the findings of this study.

Our Kind of World

This is a dynamic world. All things have activity in them. The atom, a unit of all matter, has electrons that are in constant motion. The moon moves around the earth, the earth around the sun, and the sun around another body which in turn has motion; then the universe of bodies has a directional drift. Because of these planetary movements, the world is always changing its position never to return to a given one; seasons alternate, weather changes, mountains erode, valleys fill up, deserts form and the environment of life constantly has new elements. Various kinds of plant and animal life have evolved into forms much unlike fossils of their ancestors. We see illustrations of selected change of plants and animals in hybrid corn and sex-linked poultry, to mention only two of many instances. Uranium of its own nature, and other elements

under the influence of man's efforts, break up into materials unlike the original ones.

The sun gives off light and heat energy all the time. Less energy is left in the sun. Our solar system seems to be running down, getting old. This old age could be relatively static in comparison with the present turbulence and various emissions. Indications are that the earth was formerly much more unsettled than now, even though volcanoes, earthquakes, and shifting of the North Pole show a present unstable condition. Inanimate things change under the influence of outside forces--as heat or acid change limestone--or inner unstability--as the uranium-radium-lead series--into states that are stable and irreversible in a given environment. These irreversible changes are accompanied by a release of energy. These inanimate things tend toward an equilibrium where all motion will have stopped and, since no more energy will be released, absolute cold will grip the universe.

In living things there is a different kind of evolution. It is a systematic increase in structural and functional dissymmetry that has developed an ascent in living forms. Rational man is the prime product of this process that capitalizes on novel instances in unstable situations. Beardless wheat and more productive corn, poultry, and cattle are man-aided illustrations of this tendency.

Static Elements in Dynamic World

In this dynamic world not all things have evolved to the same degree. In a particular period of time the amount of

change has varied for different things. For example, insects have existed on their relatively constant level for such a long time that the place and season to lay their eggs, to find food, and to carry on other of their limited varieties of activity have become so standardized by meeting practically constant conditions surrounding their needs that they act instinctively. Man is in a more evolving stage. Change is still relatively rapid in his development. Conditions that surround him now do not have the same bearing that they did at an earlier time. The new relationship has developed before the earlier one had time to fix all his responses as instincts. Consequently, new courses of action or adaptation can be developed for some of his needs in a changing environment. For the insect, truth has been constant for a long period of time. For many extinct lines of life, as well as for most current ones, truth was constant so long that too many fixed responses to surroundings prevented adjustments to new conditions. For them their truth did not exist any more. They had no facility for selecting or adjusting to a new course of action. The line died out in a world that had become unreal to them. So far, man is meeting new conditions and adjusting to them where he has not changed conditions--heat, clothing, and shelter change the climate, for instance. But man has limitations, as attested by the disappearance of several civilizations.

Evolutionary Implications from Biological Forms

This dynamic world is constantly changing and at variable

rates. When responses to surroundings become fixed, the organism is at a disadvantage. It may even die out where unable to readapt itself to a new environment, even though the form of life might have been very efficient under the old conditions. Static factors tend eventually to handicap the plant or animal under changing conditions. Evidence of the restrictive influence of static factors in a civilization could indicate a need to avoid them where possible.

Evolution in plants and animals is going on now and is of tremendous importance to man. Poultry breeding on a scientific or genetic basis has increased egg production per hen per year by Rhode Island Reds and Plymouth Rocks. A cross between these two breeds increases egg production, bird size, and vitality in the first generation. Later generations deteriorate too much to be useful. The proper selection and breeding have produced turkeys with a larger percentage of white meat to total bird weight. Similar results have been produced in other animals and in plants as shown by hybrid corn. With hybrid corn first-generation seed from the cross must be used or it is best, as with poultry, to continue with the original lines.

CHAPTER II

ORIGIN AND DEVELOPMENT OF EDUCATION

1. Evolutionary Nature of Communication and Education

One of the best ways to study an organism and its function or purpose is to study its origin and development. This is true not only of plants and animals but also of human institutions. Considerable understanding of the purposes of education may be developed by a study of its origin and growth. Education is one of man's most conservative activities and it is filled with deadwood from traditions of the past. By studying the history of education, not only will the need to be on guard against static elements in it become evident, but also a watchfulness for undue fads and frills should develop.[1]

It is generally said that man differs from animals by being rational or able to reason and think. This factor probably would have been inoperative as a differentiating influence had not communication between men been developed. "Of all affairs, communication is the most wonderful."[2] "The anthropologist, Franz Boas, says that 'the difference between the minds of animals and man lies in the use of organized articulate speech in man and the use by him of utensils, or tools, of varied application.' "[3] "Language makes the differ-

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[1] Edgar W. Knight, Twenty Centuries of Education, pp. 7-9.

[2] John Dewey, Experience and Nature, p. 166.

[3] Franz Boas, The Mind of Primitive Man, p. 98, as quoted by Dewey, op. cit., p. 168.

ence between brute and man,...it is the tool of tools."[4] It should prove instructive to see how the process of communication of knowledge has fared in an evolving world.

2. Some Static Civilizations

The main currents of what men have thought about and believed are fairly traceable during and since the first millenium B.C. Primitive and early cultures viewed education not in the interest of expanding but of preserving knowledge; and if new observations ran counter to the old, they were discarded.[5] Since the more intelligent men were drawn off into the class that memorized this body of customs and knowledge for current use and transmission to later generations, there was little liklihood that men of lesser ability could develop notable changes from the body of fixed beliefs; under such conditions human progress was slow.

During tribal times the many kings of India maintained poets and singers at their courts to offer entertainment and to compose and sing hymns to accompany the sacrifices in honor of the gods. In time many of these hymns were gathered together into the Rig-Veda, Upanishads, and Gitas. The power of the Brahmans, the priesthood, gradually increased and became hereditary. This led to a consolidation of power in them which

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[4] John Dewey, *op. cit.*, p. 168.

[5] R. H. Lowie, *Cultural Anthropology*, pp. 336-337.

has remained. Also, this separation of men according to duties and concentration of power led to the caste system with the intellectuals concerned with the handing down and correct performance of religious ceremonies.[6] Under their leadership the Hindu sought Nirvana or absorption into the world spirit as the main goal. This intellectual class has directed its efforts toward maintaining its favored economic and social position by reliance on past ceremony and dogma, and passing on this body of static beliefs to its successors. Little change and growth has taken place for this fifth of the people of the world during the last three-thousand years.

Yet, Indian thought has glimpsed the power of interaction and change in the Bhagavad-Gita. Here it is stated that action is nobler than meditation; and, perhaps raising a small flag to John Dewey, it further states: "All things are everywhere by Nature wrought in interaction of the qualities."[7]

All systems of writing in the world today are derived from the Egyptian, Babylonian, and Chinese. The evolving was along the same lines, that is, from realistic pictures to conventionalized forms. The Egyptian was the only one to evolve into flexible writing. The early stages were developed in Egypt. It is now used by Western civilization, after major additions and modifications of the Phonecians, Greeks and Romans. All languages change in pronunciation in the course of time, less so in the spelling and meaning of words. But the ideas

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6. A. A. MacDonell, History of Sanskrit Literature, pp. 159-161.

7. Robert Ulich, Three Thousand Years of Educational Wisdom, pp. 5-7.

represented by any particular Chinese symbol do not change with time; they are fixed.[8] A larger factor, the classics, has contributed to the static nature of Chinese culture. The more capable and intellectual persons have studied outmoded ideas and facts in the classics for many centuries to pass examinations as a prerequisite to obtaining a government job, thereby improving their economic and social status. At an early time the culture of the Chinese was superior to most others of the time, but this looking backward to the classics kept it from advancing.[9] Confucius seems to have seen a dimly lit path to social betterment when he wrote that the Great Learning teaches to renovate the people; and that the extension of knowledge lies in the investigation of things.[10]

This static nature of the culture and objectives of these two large masses of peoples coincides with their lack of growth and development as nations. Like the organisms that depend largely on instinct, and hence unadaptable to sharp changes in the environment, they would be unable to protect themselves from such major dangers as Atomic Warfare, epidemics of diseases, and small variations in the normally inadequate food supply.

Early Greek culture showed similar conservatism toward

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[8] Lowie, op. cit., pp. 191-193.

[9] John S. Brubacher, A History of the Problems of Education, pp. 3-4.

[10] Ulich, op. cit., p. 26.

retaining folkways. Sparta sought to maintain her position of domination of surrounding peoples by developing superior physical strength and endurance and obedience to superiors in their youth for military purposes. The refining influences of mercy and generosity were deliberately suppressed.[11]

3. Educational Growth in a Greek Democracy

After the Persian Wars (492-479 B.C.) the Athenians introduced a new element into education--the development of the individual. While this was for the freeman, they did take note of the individual differences in men and thereby made a unique contribution to educational development. Their esthetic proportion in education gave more balance to their aims than any people before or since developed. They aimed to make a complete man; balanced physically, morally, intellectually and esthetically, without undue emphasis on any of these factors. No one should be degraded to the artisan by becoming over competent in any endeavor and thereby neglecting intellectual development. Their ideal was the citizen with the harmonious growth of all his abilities.[12]

Plato (427-347 B.C.) limited the usefulness of his great contributions by distinguishing three classes of citizens, the artisans, soldiers, and philosophers who were the ones to rule, and held that each should be educated differently. Aristotle (384-322 B.C.), the eminent pupil of Plato, saw the need for

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[11] John S. Brubacher, A History of the Problems of Education, pp. 3-4.

[12] Ibid., p. 3.

education of a more general or intellectual nature for the citizen or freeman to fit him for political and economic duties. To him the fitting education was liberal (from the Latin liber which means "free") to cultivate the intellect, that which distinguished man from beast, thereby enabling man to become the best citizen and also to reach the highest achievement in life, happiness. In Rome education followed the Athenian pattern with emphasis on citizenship, but with a more practical turn for the needs of political realities of civic management. The orator was their ideal and his education was to enable him to meet the needs of both public and private affairs.[13]

When a body of experiences and beliefs become consolidated into a custom, there is a tendency by people to make it fixed and unchanging. This leads to a conflict with elements of matter-of-fact knowledge that develop later. Unless these conflicts are ironed out or rationalized, people become confused. It was into a threatened breach like this that Plato poured the power of his intellect to mend the breaches in the dam of custom. With skill he used logical form to undergird weakened elements that threatened to engulf Grecian patterns of living.[14] The edifice that he constructed turned out to be another world, an "ivory tower," to which man could transport himself to escape the unpleasant realities of this

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13. Ibid., pp. 4-5.

14. John Dewey, Reconstruction in Philosophy, pp. 12-20.

world. The forcefulness of his reasoning, once his premises are accepted, and the clarity of his style of composition combined with the extensiveness and stature of the classification of things and knowledge by his pupil, Aristotle, to form an almost permanent focus of man's mind on pure contemplation of the Unmoved Mover, the Changeless. Plato's classification of people, on the bases of three supposed powers--appetite, courage, and reason--with each group a separate place in the state, set up barriers to social mobility. Aristotle thought of leisure as opposed to manual work and held that a liberal education was for free citizens only. These fixities have been the means of maintaining preferential economic and social position for small groups since then.[15] Their influence has been weakened over the last three centuries, but not rooted out. So strong were they that Archimedes (287-212 B.C.) neglected to write down the results on many utilitarian developments he devised because they were contaminated by usefulness; similarly, many medieval gentry refused to learn to write because that was a job for mere clerks.[16] Plato's concern about individualism and freedom was a leading factor in the development of his philosophy of idealism, or standards to guide people. He tried to avoid the flux and change in nature, the real source of progress, by viewing truth, reality, justice and beauty as

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15. John Dewey, The Quest for Certainty, pp. 74-77

16. L. W. Taylor, Physics, pp. 91-94.

sophy. The thoroughness of his scholarship, once his premises are accepted, and the clarity of his style of composition combined with the orderliness and clarity of the classification of things and knowledge by his pupil, Aristotle, to form an almost permanent frame of mind in pure contemplation of the Unmoved Mover, the Changeless. Plato's classification of persons, on the basis of three supposed powers—appetite, courage, and reason—with each group's separate place in the state, and its principle of social stability. Aristotle's thought of Nature as opposed to Human and the idea that a liberal education for the few was sufficient only. These doctrines have been the source of maintaining traditional autocratic and social position for small groups since then.[13] Their influence has been exercised over the last seven centuries, and not ended yet. So strong were they that Demosthenes (384-322 B.C.) neglected to write down the results of many brilliant developments in Athenian geometry that were distinguished by practical simplicity, many wealthy people refused to learn to write because that was a job for mere clerks.[14] Plato's concern about intellectualism and freedom was a leading factor in the development of his philosophy of idealism, as applicable to noble people. He tried to avoid the flux and change in nature, the real source of progress, to attain truth, reality, justice and beauty as eternal and unchanging. Out of these considerations and later modifications came the intellectual fare that has come to be known as the seven liberal arts, the trivium of grammar, rhetoric and logic, and the quadrivium of arithmetic, geometry, astronomy and music.[17] The Greeks lost their political freedom and the educated ones turned to teaching. Since their captive status separated them from many of the active elements in guiding a nation, the teachers looked to and developed the intellectual aspects of education. This the ruling Romans took over and thereby focused their aims on older, fixed forms that were good for their original age and environment.[18]

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[13] John Dewey, The Quest for Certainty, pp. 14-17

[14] L. [illegible], Thinking, pp. 15-[illegible].

4. Christian Education

The impact of the Judaeo-Christian introduction of religion and supernaturalism into education has had profound influences in shaping educational aims since Roman times. The influence was felt from the time of the writing of the Book of Proverbs with its educational implications. The New Testament further elaborated this influence and set Christians to preparing for the world to come. Asceticism became a way of living to attain salvation; its practice was largely carried on in the monasteries of the Middle Ages by individuals to

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17. John S. Brubacher, A History of the Problems of Education, pp. 250-251.

18. R. Freeman Butts, The College Charts its Course, pp. 20-24.

save their own soul through denial of material and worldly desires. By the end of the Middle Ages, social regeneration and discipline of the mind had become additional objectives.[19]

Christianity came into contact with Greek thought. At first, the church leaders were not reconciled to its teachings,[20] but gradually, through Saint Basil[21] (330-379), Pierre Abelard (1079-1142) and Saint Thomas Aquinas (1225-1274), the two trends of thought were blended[22] and religious people fixed their sights on the next world, a refuge from this dangerous and contingent one. The seven liberal arts and the philosophical and scientific studies of Aristotle were prescribed for the education of their religious leaders. Predestination and transcendentalism put a straight-jacket on man that was controlled by the church. Feudal practices added enough more to these authoritarian weights to crush him between these millstones. But man was not to be fixed to one place and status as only a unit of the masses.

5. Humanism Introduces a New Trend

The liberation of man from a fixed unit of the masses to become an individual in a world of social mobility had been under way since the tenth century and from 1300 to about

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[19] Brubacher, op. cit., pp. 5-7.

[20] Robert Ulich, Three Thousand Years of Educational Wisdom, pp. 135-141.

[21] Ibid., pp. 153-163.

[22] Brubacher, op. cit., pp. 178-179.

1700 three forces were competing for the uppermost interest and effort of the minds of men: (1) Humanism with its main concern with the past cultures of Greece and Rome, (2) Religion with its interest in the church and the next world, and (3) Secularism with its interest in the events and implications in novel changes in the present world.[23] These three forces bear a striking relation to three other significant developments: (1) Like the Chinese culture which remained static for many centuries while it focused intellectual efforts toward the classics of the past, Humanism also looked to classics from the past for the methods to deal with a new environment; (2) The Indian intellectual group devoted its efforts to religious dogma and Nirvana for many centuries which coincided with lack of growth and development of the country; religion was aiming similarly; (3) Evolution had brought man to his favored development. Change that moved in the direction of individual variations that promised more competent organisms must have been the basis of biological evolution. Now man began to take note of individual differences, as Plato had during the greatest development of Greece, and to capitalize on them for the betterment of man's present lot, for social evolution. Since biological evolution had brought organic improvement in many forms of life, human institutions and affairs were at the threshold of similar improvement possibilities, if the fixities could be eased

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23. Butts, _op_. _cit_., pp. 32-33.

to allow transitions and growth that are inherent in a dynamic world.

While Humanism did introduce literature, poetry and oratory from the Greek and Roman Classics of the past, it led to a weakening of the authority of the church over education by introducing classical Greek and Latin in the place of Medieval Latin and scholastic dialectics. Revisions of each of the seven liberal arts provided some adjustment to current conditions. In shaping the course of study to the nature and needs of the courtier, it made man of some use as an individual. These innovations showed that theology, dogma, and religious practices could be reshaped; change was possible. But this stimulating and progressive development of the Renaissance became fixed as the course of study for religious and state leaders and has thus been regarded since. Because of its static nature it was unable to grow and develop to meet the needs of a larger segment of society in the new environment of science and its industrial applications that brought substantial economic resources to a broader base of society.[24]

6. The Rise of Secularism

Many secular factors gave evidence that the hand of authority was beginning to weaken its grasp on man. King John granted the Magna Charta; trial by jury was won; towns grew; commercialism developed; Giotto broke with the art methods of the past; Copernicus rediscovered and enunciated

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[24] *Ibid.*, pp. 32-33.

the heliocentric principle; Galileo began to test beliefs about science by systematic experiment. Francis Bacon stated that power and progress could be found in the control of nature rather than in the control of the minds of men; Newton and Leibnitz developed the calculus, the tool of tools, for investigating change which sparked the industrial revolution; Luther said that all men had a right to learn to read and to interpret the Bible; the printing press was invented; literature developed; gun powder enabled any gun-carrying soldier to unseat the knight; man became interested in this world and its offerings for the fulfilling of his wants and needs; other studies joined the seven liberal arts.

7. Authoritarianism Retards Progress

The Renaissance saw the growth of interest in many factors that were to make significant contributions to the freedom and dignity of all men, but the strong authoritarian forces of religion were by no means dead. During the Reformation the universities were weakened by creed and theological controversy and brought to a low ebb in many places by the end of the seventeenth century. Rulers often changed the religion of state and school. Religious doctrine, whether Protestant or Catholic, made the formalized humanistic studies subsidiary to its purpose of training ministers for preaching and disputation. At the time of the founding of the American Colonies the prescribed arts course in England was made up of (1) medieval liberal arts (without music); (2) an acculturation of Aristotle's philosophy (ethics, politics, physics,

and metaphysics); and (3) the Renaissance studies of classical Latin, Greek, Hebrew and other Oriental languages; (4) religious and sectarian aims were served by all studies.[25]

Humanism had given new life to education by introducing three human interests as aims: (1) the real life of Greece and Rome; (2) the emotions; and (3) life in this world. But it had become fixed and cramped by interest in the style rather than content; no critical selection of suitable classics was made. Cicero in a past, now unreal, world had become the model for educational aims. Similarly the Reformation had made a good beginning with religion and social aims, but, as shown above, it had bowed to theological authority, the very thing it had opposed in its initial stages.[26]

8. Colonial Higher Education

In 1636 the Puritans set up Harvard College in this atmosphere of religious authority and fixities. Practically, it was a near copy of one of the many Colleges of Oxford and Cambridge for liberal education. It embodied a combination of three theories of higher education:

1. The medieval seven liberal arts as the content of a liberal education or for further professional study.
2. The Renaissance classical studies as the best preparation for church or state duties.

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[25] *Ibid.*, pp. 34-45.

[26] Edgar W. Knight, *Twenty Centuries of Education*, pp. 152-168.

3. The Reformation religious control of higher education for sectarian and ministerial training.[27]

These theories were based on language and literary studies for men of action with the idea that education must be fixed and prescribed to bring out fixed and eternal truths even though the various religious groups differed as to what these truths were. Several other colleges were founded by various religious groups during the colonial period but their main functions until the American Revolution were essentially to furnish training in the liberal arts as the proper preparation for religious and state duties. However, by the middle of the eighteenth century science, commerce and industry had attained a considerable development and higher education in Germany and Scotland and the College of Philadelphia and secondary education in private academies in the colonies had organized courses of study that were closer to the spirit and needs of science and industry.[28]

Scientific thought and investigation were showing the harmony of natural law and order in the world. People began to take notice of nature and the congenial aspects of the universe, with a corresponding diminution of interest in the next world and superstition. The Enlightenment (about 1650-1776) looked to nature and reason for authority. Through them Rousseau (1712-1782) visualized the manifold talents possible in

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27. R. Freeman Butts, _The College Charts its Course_, pp. 46-48.

28. _Ibid._, _passim_.

the full development of the variations of the individual from the common norm. The idea spread that man was inherently good rather than totally depraved. Man would become a member of humanity, not the state which could not be trusted with its fixed and restrictive institutions that would hinder social progress. As the Enlightenment influences grew they gradually took on three aspects: (1) belief in the beneficial power of science and scientific knowledge; (2) a humanitarian desire to increase the happiness of everyone by reconstructing social institutions; and (3) the belief in the inherent goodness of man and his indefinite perfectibility.[29]

The spirit of freedom for research in science in Germany and frontier influences in parts of New England gave rise to new ideas of freedom and democracy. Men began to accept natural instead of divine rights of the rulers and religious leaders. The economic resources of our country opened many opportunities to those who could capture them. People turned to the schools to get help for doing this. Generally, conservatism held American Colleges to the traditional prescription of liberal arts until the American Revolution. But the increasing importance of science and industrialism joined forces with frontier influences and foreign ideas to challenge liberal education with its static and aristocratic implications. A trend to introduce suitable courses to meet new needs set in but it was a slow process.[30]

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29. Ibid., passim.

30. Ibid., pp. 49-73.

The Enlightenment brought fuller changes to the German universities. Modern physics and science replaced the scholastic philosophy of Aristotle; academic freedom for research and instruction broke down prescription; the seminar took the place of disputation; and German superseded Latin. These developments had considerable influence on Colonial colleges. By 1735 Harvard had permitted the study of French, but no credit for it was allowed in the regular course of study; everyone must still study the same thing at the same time. The American and French democratic revolutions brought more emphasis on freedom, equality, and dignity for the individual. The colleges showed some response to this spirit. By 1828 Harvard had expanded, added new courses and offered some electives. Jefferson had seen this need fifty years before.[31] Jackson and the common man were knocking at the door of the new nation. Practical affairs were animated in an industrial society that boomed laissez-faire capitalism to the controlling factor in business and industry.

9. American Colleges Begin to Grow

From 1869 to 1909 President Eliot of Harvard developed the elective plan that gave Harvard the freest elective system in the United States. He saw the need of a change in college education so that literature and science would be taught. The only separation would lie in the aims of the student, i.e. study for its own sake or study for a particu-

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[31] Ibid., pp. 49-57.

lar technical need. There was no inferiority, just difference. After being president for fifteen years, he spoke of adding modern subjects to include new knowledge developed since the sixteenth century. He saw the rise of technical schools and felt that the college should adapt itself to the industrial forces and needs of modern America. Under his leadership, Harvard changed from an institution for strict discipline over the moral, religious and intellectual activities of its students to one that fostered secular interest and freedom for them. Not all colleges made this transformation, but many went through similar reconstruction in becoming universities. This, for the first time, put the conservatives on the defensive.[32]

10. Nature and the Individual

Martin Luther (1483-1546) infused men with new power by breaking from the traditional church with its fixed and hierarchial place for most men as members of the masses at the bottom of the ladder. By declaring that each man had a right to read the Bible and interpret it according to his insight, Luther set man actively on the road to investigation and the business of learning to read so that he might do this more generally and capably.[33] If man could investigate the Bible and interpret its meanings for himself, he also had a right and need to investigate nature and find its meanings and

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[32] Ibid., pp. 172-203.

[33] Robert Ulich, Three Thousand Years of Educational Wisdom, pp. 218-249.

forces. This was a tremendous change, a true liberation, from the idea that philosophy was a fixed realm not to be invaded by experiment and experience.

Comenius[34] (1592-1670) saw that education and nature had the same process: "If the natural order of learning is completely discovered then there will not be any difference between the development of art and the growth of nature." He made an effort to apply the "inductive method" of Francis Bacon (1561-1626)—who had said that power came from control over nature rather than the control of the minds of men—to educational procedures by appealing to the senses more effectively by use of books illustrated with pictures.

About the middle of the seventeenth century, revolution brought about the domination of England by the middle classes. Industrial and moral development became aims in education. Petty (1632-1687) advocated a central school where all persons could learn a trade.[35] When the upper classes came back into power, one of them, John Locke (1632-1704) effectively pointed out the need of education and that the sons of the aristocrats should be taught the practical things in life.[36] He also stated that the individual has natural rights against established authority. Though his idea that the mind of the child was a blank was not acceptable, it did focus attention on the child as an individual.

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[34] Ibid., pp. 339-346.

[35] Ibid., pp. 350-354.

[36] Ibid., pp. 356-363.

John Calvin (1509-1564) a Reformation minister, held that the child is all bad, totally depraved; Locke felt that, "Children were good or evil according to their education."[37] Rousseau (1712-1782) held that the child is all good and that the nearer we can find the mind or child to nature the nearer we can see perfection. "All things are good as they come out of the hands of their Creator, but everything degenerates in the hands of man."[38] He felt that children should be freed from the mental forms and type of clothes of their elders. Give them freedom to develop spontaneously the way nature intended them to be. Nature was beginning to get recognition; man was becoming an individual, able to reason and derive benefits from nature in this world.

Condorcet, Pestalozzi, and Jefferson were born within a three-year period (1743-1746). Each pointed out the way to more freedom for man. Condorcet hazarded a belief in the "indefinite perfectibility" of man; Pestalozzi felt that education should be natural and in the common language; Jefferson wanted the state to provide free school for needy children of ability and proposed that college students be offered a choice of courses, i.e. electives. Froebel at a later period (1782-1852) gave even more freedom to children by introducing a more human approach and free play as learning factors in his kindergarten where the child's nature was to unfold.[39] But

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37. John S. Brubacher, _A History of the Problems of Education_, pp. 113, 116.

38. Ulich, _op. cit._, p. 383.

39. _Ibid._, pp. 523-575.

this swing of the pendulem toward more freedom, change, was temporarily reversed by Herbart (1776-1841) who focused his aims on history for a fuller use of the culture-epoch theory of education to develop social usefulness.[40]

This reversal was short-lived. An important factor in this was Darwin's Origin of Species published in 1859. He stated that species are not fixed, immutable, but are constantly evolving. The transformation was complete; change was no longer subordinate to the changeless. Emerson (1803-1882) was the American anchor for and member of the group Rousseau, Pestalozzi, and Froebel that formulated the core from which progressive education developed. He saw the individual as the source of real life; often beset by the static influences of institutions. To him the creative nature of all children should be given equal chances to develop. The secret of nature is patience.[41]

These humanitarian ideas for personal development were not upheld in France and Germany after their democratic revolutions in the mid-nineteenth century. Military rivalry, racial superiority, and nationalism fostered a shift from the individual to the nation-state needs. The emphasis was on education of the citizen to fit him best to serve the nation, not humanity. Aristotle had said that the citizen did not belong to himself but to the state; about this time, Athenian

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40. Ibid., pp. 508-522.

41. Ibid, pp. 577-614.

decline set in. As German totalitarianism swept individuality aside, emphasis in the 1930's was put on health, physical fitness, obedience to authority--similar emphasis preceded Sparta's decline--and racial superiority.[42]

James incorporated the biological viewpoint in his theory of education. He conceived of mind as a latecomer in the evolutionary world to aid man to better adapt himself to his environment. In opposition to Plato's fixed world he visioned a world with the lid off, boundless. Dewey was the first to give systematic expression to this dynamic aspect of nature in his philosophy of education. To him education is continual reconstruction of experience, not a preparation for life, but life itself, here and now, education is growth, change. Its values, as are those of life, are determined instrumentally. Naturally, the authoritarians who prefer the fixed and changeless which often maintains their favored positions oppose this viewpoint that recognizes the significance of change. Hutchins and Adler maintain (and the one hundred best books, etc., imply) that education should be stabilized on the uniformities of nature as determined by the Aristotelian universals. The Catholics go even farther by holding that education must be based on the supernatural order as well as on the natural.[43]

Here we stand with probably the larger part of Western civilization, as well as Indian, Chinese, and most others,

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[42] John S. Brubacher, A History of the Problems of Education, pp. 2-62.

[43] Ibid., passim.

with its eyes focused on the fixities of the past while all around them their material well-being and mental accomplishment are founded on change; change and the powers it liberates that can be controlled and directed by man. The calculus, the most powerful tool for our industrial revolution, is the harnessing of change mathematically without which we would not have our material progress.

Summary

Education as a social process has had three significant periods:

1. The unique development of Athenian Education which declined under the fixities of class and eternal truths;
2. The Humanitarianism of the Enlightenment of the eighteenth century that brought forth the democratic concept of equality, liberty, and dignity of man but failed to establish its practice effectively, and
3. The German freedom for the individual in the nineteenth century, that was gradually shifted to the emphasis on nationalism (with the individual the means to the end); this came to an end in 1945.[44]

Two general practices in setting up courses of study had been followed until World War I:

1. The rigid prescription of the course of study, generally with aristocratic implications, and
2. The offering of electives in the course of study that gave varying degrees of freedom from limited to unlimited choice.

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[44] John Dewey, Democracy and Education, pp. 95-116.

There has been a general uniformity of decline in civilization where education was static or fixed on antecedent method for dealing with all factors in a new environment.

CHAPTER III

EDUCATIONAL PROBLEMS IN OUR DEMOCRACY

In Athens Plato saw that the problem of education was the harmonious development of all the abilities of the freeman for citizenship, or the duties of governing. The freeman lived with leisure made possible by a successful war and slaves. Similar conditions existed in Rome.[1] Institutional education has been in an atmosphere of leisure and for the upper classes most of the time since then. In our democracy man looks forward to earning a living. He also has the duties of citizenship. Broadly our education has the problem of preparing him for these two functions. These functions are not completely separable in thought; even less is preparation for them divisible.[2] For purposes of treatment, the problems of higher education in preparing students for these two functions will be considered under four headings: (1) Democratic Citizenship; (2) International Cooperation and Understanding; (3) Human Relations[3]; and (4) Professional and Technological Competence.

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[1] John S. Brubacher, A History of the Problems of Education, pp. 3-5.

[2] Report of Harvard Committee, General Education in a Free Society, p. 4.

[3] Report of the President's Commission on Higher Education, "Higher Education for American Democracy," Volume I, Establishing the Goals, pp. 5-23.

1. Democratic Citizenship

Currently the leisure aspect for most young people through the sixteenth year and often into the early twenties is not too unlike that for the freeman in ancient Greece and Rome. There must have been variations in the distribution and ownership of the economic resources and educational opportunities for them too. It is possible that the variations were not as sharp and as wide as now in our country. The extent of these variations is lessening here and bringing somewhat more comparable educational opportunities to an increasing portion of our population. In that respect we are approaching the democratic conditions of the freemen of Plato's time for the major portion of our school population. There is an important difference however; everyone here expects to earn a living and to have considerable free time left over. The kind of living varies and probably inequitably, but the degree is lessening with many skilled craftsman and laborers making more money than many professional workers. This practice of work in itself carries no social stigma attached to it.[4] It is entirely possible that people do Plato and Aristotle an injustice in using their viewpoints, which were formulated by them in a society that frowned upon gainful occupation, while ours does not, to perpetuate an attitude that all education other than liberal is inferior and that occupations growing

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[4] James B. Conant, Education in a Divided World, pp. 111-114, and Report of Harvard Committee, op. cit., p. 57.

out of training are servile. Dewey says that philosophers think in the context of their environment and generally try to adjust tradition and new factors into a compatible whole.[5]

Another element enters to lessen the validity of applying Plato's reasoning to conditions in our scientific and industrial society for the purpose of undemocratic separation of people. In Plato's time most activities in making a living did not depend upon a trained intelligence. Minor skills were not useful beyond themselves and carried no need for developing imagination and intellectual insight; this made them servile. There was no practical use made of chemistry, physics, geometry, mathematics, and other scientific information. It was natural for him to feel that their study for utility was inferior or, even useless. Their social usefulness has increased significantly since then. Their practical and liberal values approach the same limit. But many jobs in industry are merely routine operation of automatic machines. This leaves the mind of the operator largely free from his present activity. If it has not been given "food for thought" out of literature, art, history, sciences, civic problems and an understanding of the continuity of his operation with the whole process of manufacture and the social aims served by these efforts, no imagination and insight are involved in his life and his activities are servile to the employer and the wage.[6] This lack of opportunity for the in-

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5. Joseph Ratner, _Intelligence in the Modern World, John Dewey's Philosophy_, pp. 245-246.

6. John Dewey, _Democracy and Education_, pp. 302-304.

telligent use of the imagination in social usefulness creates a feeling that no recognition is attached to the job or the operator. He escapes into daydreams of unreality or builds up an artificial sense of importance to humanity with intoxicants.[7] More than half the jobs in the United States fall into this classification, i.e. require no appreciable previous training, present skill, or full attention.[8] Education has a tremendous problem in providing this majority group of persons with the mental tools to build a feeling of reality for their place in our democracy. It must provide a means for relating general nurture with training in social usefulness. To the extent that members of this large group can be given an active interest in the ends that regulate their work, their effort becomes free and loses its servile nature. Politics in this country make provision for this kind of participation in direction. Such integration in work would help to unify our people.[9]

Probably a more urgent need is for education to give the small group of managers and professional people the intent and insight to promote more democratic attitudes by doing away with the historic division of education and social attitudes into cultural and inferior utility.

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7. John Dewey, Human Nature and Conduct, pp. 157-159.

8. Report of the Harvard Committee, General Education in a Free Society, p. 28.

9. Ibid., pp. 53-55, and John Dewey, Democracy and Education, pp. 304-305.

If the servile group of Plato's day had actively set in motion a plan to qualify themselves to take over the operation of the government, he would have had to do some lively thinking to undergird this breach in the dam of custom by the matter-of-fact accomplishment. Yet we could see the group that operates in useful jobs and historically thought of as inferior take over the direction of our government. They claim to have been instrumental in maintaining the present administration. This group and our other groups need to be unified. All need to understand the broad humanitarian functions of our democratic form of government and that no particular group can set itself in opposition to large minorities and thereby establish cleavages and tensions that develop internal weaknesses and external lack of respect and trust. We need to educate people to recognize the dignity of man and his work in the light of Plato's idea that "a just state is one in which each individual is doing that thing for which he has a natural aptitude and doing it in such a way as to be of use to others. Two thousand years have done little to improve on this statement."[10]

If all citizens were adequately qualified to think and follow individual judgement and common sense, social, political, industrial and intellectual leaders would not be able to avoid the issues to their own gain by demagogic appeal and persuasion. The quality of our leadership would improve

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[10] John S. Brubacher, _A History of the Problems of Education_, p. 28.

and more problems would be democratically solved. People need to be made more aware of the implications and processes of democracy and that it is a kind of government that needs the constant attention and thoughtful effort of everyone to maintain it in its fullest usefulness.[11] The vote of the uneducated man counts as much as the vote of an educated one. If education has any usefulness toward better government, then all our voters need to be well prepared for the duties of citizenship.

2. International Cooperation and Understanding

"We are living in a world divided by the impact of a social philosophy the equivalent of a powerful new religion; this doctrine motivates the action of many courageous, ruthless, and quick-witted fanatics. The essence of the belief of the Soviet group is that they are at war with all peoples who do not accept their gospel and that they are bound to win."[12] Arms are not their only tool, equally dangerous are their confusing use of terms and political infiltration of subversive ideas. To deal with these capable fanatics we must study and understand them and expose the fallacies of their philosophy and their methods. This is the number one educational problem at the present time.[13] Since isolationism for us is gone, the study of other countries forms a

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[11] Edgar W. Knight, Twenty Centuries of Education, pp. 585-587.

[12] James Bryant Conant, Education in a Divided World, p. 212.

[13] Ibid., pp. 212-216.

second educational problem. All levels of education must help bring about a sympathetic understanding of all foreign cultures, history, geography, and problems.[14]

The scientific knowledge and technical skills that produced the atomic bomb and make bacteriological warfare possible are developed by education. Education must help to formulate "social and political defenses against obliteration." There must be more complete democracy in every aspect of life, international cooperation and understanding must be developed promptly; competent public leaders must be trained.[15]

Our thinking must move from a national to an international basis. The United Nations needs understanding and support to give it strength and usefulness. As men in science, music, art, and literature have generally ignored national boundaries in their communications, world citizenship can enrich the lives of many others. Every person needs to include this in his general education.[16]

3. Human Relations

The physical sciences and their industrial applications are being fully developed and understood. The science of man, or social psychology, has had no such attention and development. It is possible that many of the problems of the

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14. Ibid., pp. 217-219.

15. Report of the President's Commission on Higher Education, "Higher Education for American Democracy" Volume I, Establishing the Goals, pp. 7-8.

16. Ibid., pp. 15-20.

world grow out of this unbalanced condition.[17] During the recent period of individualism and laissez-faire the government and social forces let the economy adjust to pressures of capitalism. As our society becomes more complex it is increasingly evident that social technology will have to be developed scientifically and become more positive in social relations. The family, community, religion, economy and government have been undergoing profound changes under the impact of technological development. These changes have created new elements in human affairs. Methods for dealing with these factors intelligently need to be formulated to avoid confusion and tensions.[18] Certain postulates are essential for the study of man: (1) the inviolability of each person; (2) a personal obligation to other persons; and (3) our democracy requires a high degree of individual freedom with active and sympathetic contribution towards certain ends.[19]

Strong loyalties and civic courage with common beliefs make a democracy healthy. The schools that practice "democratic living" do much to eliminate snobbery and build ideals that will later be transferred to the nation. Such education will promote social mobility and encourage boys and girls to seek higher education on a basis of interest and ability rather than for social preference.[20]

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[17] John Dewey, Human Nature and Conduct, pp. 322-323.

[18] Newton Edwards, and Herman G. Richey, The School in the American Social Order, pp. 847-850.

[19] Conant, op. cit., pp. 105-106.

[20] Ibid., pp. 108-110.

4. Professional and Technological Competence

In our world, humanitarian attitudes do not direct the destructive and beneficient forces of nature that are at man's disposition in the forms of atomic and biological warfare. As these means of annihilation become available to fanatics the human race will face its severest threat through the impact of tensions operating in a divided world. The continued existence of our place in it depends on the effective preparation and possible use of the most drastic means against efforts to destroy us. The preparation of this means and development of effective use form the primary objective of professional and technological training. Survival in the face of possible immediate catastrophe depends upon these efforts. If this means can defer the imminent danger, education will have a brief time to release international tensions for the mutual understanding and cooperation that democracy stands for. The problems of health, psychology, education, social relations, industry, defense, relations between employer and employee, politics, diplomacy, international understanding and cooperation, and others require better efforts of an enlarged corps of trained people. Our educational system must supply them in sufficient numbers and with the proper competence.[21]

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[21] Report of the President's Commission on Higher Education, op. cit., passim. Conant, op. cit., passim. Report of Harvard Committee, General Education in a Free Society, pp. 53-54.

Summary

Education is a process for helping man to function properly in his society. In our democracy this function has the two related aspects of performing civic duties and earning a living. Since man is indivisible, his education should be integrated around his functions in his society at a particular period of time. At this time it appears that the needs of our society are: a fuller realization of democratic living for all of its people; better international understanding and cooperation; positive solutions for social problems; and an increasing capability in professional and technological fields. There is an element of urgency in these needs.

CHAPTER IV

RECENT AND CURRENT TRENDS IN HIGHER EDUCATION

1. The Conflict between General Education and Training

One of the most persistent problems to challenge higher education has been the conflict between general or liberal education and training. From Plato to Dewey prominent educational philosophers and leaders have taken part and sides in the resulting controversy. Some have changed their views as President Butler of Columbia did; and new presidents have altered the direction of a college as President Lowell did at Harvard after President Eliot. Generally they fall into the conservative group that believes in the cultural benefit of education or the progressive group that believes in the practical benefits of education. Four aspects characterize the positions of the two groups more specifically:

1. The conservatives seem to promote nonvocational traditions that are to develop the manners and tastes of a "gentleman" and the traditional basis for the B.A. degree, while the progressives want education to develop practical competence to deal with political, social, and economic problems in civic and vocational duties in our world.

2. The conservatives keep alive the idea that cultural values can best be developed through study of the traditional liberal arts of language, literature, philosophy, and mathematics, with emphasis on the classical languages and literature. The progressives want to make the college more useful with offerings of modern studies in physical sciences, scientific method, social sciences and modern languages.

3. The conservatives generally want to maintain the four-year liberal college as the best place to provide a liberal education while the progressives think that there is nothing significant about "four-years" and would develop junior colleges with practical studies.

4. Generally the religious and denominational colleges have stayed closer to the cultural tradition while secular colleges promote practical and vocational courses.[1]

2. The Position of the Conservatives

These differences, which often can be classified as based on nonpractical and practical affairs respectively, have produced sharp divisions in opinions about the purposes of colleges. The Humanists have been the leaders in the opposition to useful and practical elements in college education.[2] Louis J. A. Mercier[3] says that there is ambiguity in the word "Humanism." The word comes from the Renaissance scholars being called Humanists because they studied a particular human culture of antiquity in contrast to the Sacred Scriptures. With Cicero they believed that man was unique in nature because he was rational. For them Humanism meant the human, man not one with nature. But many nineteenth century writers held that man was the highest form produced by evolution in a self-existing universe and that man and God were merged in nature. They should have been designated as "Naturalists" but they called themselves "Humanists."

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[1] R. Freeman Butts, The College Charts Its Course, pp. 358-359.

[2] Ibid., p. 359.

[3] American Humanism and the New Age, pp. v-vi.

He further says that American Humanists believe that man is unique in nature, both spirit and matter, dualistic, and not the product of a purely material evolution; man is not a combination of man, nature and what is still called God aspects of one substance only. That men like Hutchins, Lippman, Foerster, Babbitt and More can tear themselves out of current thought in which they were reared and turn against naturalism to go back to the bases of all problems is proof Mercier believes, that American thought has matured. It is ready to grapple with international problems and the redirection of Western thought.[4]

Irving Babbitt made a long stand against the utilitarians and scientists as enemies of literature and humanistic studies, through which discipline and common ideas could be developed. He wanted to preserve the spirit of the Bachelor of Arts degree.[5]

In 1930, Abraham Flexner[6] deplored the idea that Columbia and the medical schools of Chicago were operating on the "chainstore" principle; that many great universities were practicing humbug when they accepted students or gave a degree of Bachelor of Arts or Bachelor of Science based on such trivial courses of "easy rubbish" as he found acceptable in many colleges. Even the students at leading colleges were

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4. Ibid., p. vi.

5. Butts, op. cit., p. 360.

6. Universities: American, English and German, pp. 6-65.

found to be devoid of intellectual background, outlook, or interest. He saw too much interest and financial effort directed to athletic contests that indicated the mediocrity of the students. The "inherent and intellectual values" of a subject must be the basis for studying it, not its practical usefulness.

Norman Foerster[7] feels that our dominant attitude toward life is materialistic and humanitarian and that our prevailing philosophy of education comes from John Dewey, Karl Marx, and Teachers College. These forces threaten to destroy the liberal college unless it makes a bold reform in harmony with its perenially distinctive mission. He states: "Those arts are liberal, I take it, which are appropriate for the discipline and enlightenment of free men and women, and those arts are servile which are appropriate for the transformation of human beings into slaves." The small liberal college, following state universities, is becoming more servile. Some of them would have a hard time stating their purpose. Where they offer commerce, journalism, teacher-training, library science, vocational physical education, and the like, he wonders if they want to become servile by offering more trade or craft training. If they do, they will cease to be liberal; they will go out of existence under the pressure of growing state universities and two-year colleges.

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[7] The Future of the Liberal College, pp. v, 4 and 64-67.

The recent presidents of Harvard, Yale, Chicago, and Columbia favored the cultural ideal. President Nicholas Murray Butler of Columbia about 1903-1904 approved the practice of allowing professional and technical courses to be used as credits in the liberal arts college, but a few years later he changed to the liberal viewpoint because he felt that vocational education put too much attention on the profit motive and should not exist in a truly cultural and liberal education. While the influence of the Humanists and some of the presidents of the larger universities has generally been toward liberal education, the presidents and educators of small colleges have been more uniformly for liberal education. Surveys in the early 1930's show that students generally felt that education should be liberal but a majority of the courses taken by the students covered in the survey were selected for usefulness. In 1939, a study of church-related colleges found that they were giving more training courses than before even though their educators still professed the cultural aim.[8]

The influence of Hutchins and "the great books" of the Western world have been thrown on the side of liberal or conservative education. Between 1925 and 1929, Philip H. Youtz, Mortimer Adler, and Richard Mc Keon were devising a list of books for the People's Institute. The latter two men had taught a list at Columbia that John Erskine had drawn up

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[8] Butts, op. cit., pp. 360-367.

for American soldiers in France after the Armistice in 1918. Afterwards, Erskine had used it at Columbia as the material for an honors course for about ten years. After considering "the great books" the three men came to the conclusion that they had made an important discovery, a proof that the American colleges had "jumped the track" of the history of thought, had lost contact with tradition by ignoring this body of learning. In 1929 Hutchins became president of the University of Chicago. The following year he sent for Adler and made him associate professor of the philosophy of law. They began to set up a list of books as a course of reading similar to the Erskine course.[9]

This list revealed to Hutchins his first great finding, that by the time he was forty-three years old he knew less than a sophomore, about the landmarks made by man in understanding human nature. A man might be a competent specialist but be ignorant, a slave staked in his field. Hutchins had earlier taught a course in evidence in law at Yale. He had found that law was what the courts and other government officials made it. A good lawyer had to know many cases in order to be more capable in predicting outcomes based on precedent. Often there were two or more divergent lines of precedent. Had the Courts made the right decisions, set up the proper precedents? Pragmatism would answer that they were right if they worked. This presumed a particular social

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9. Louis J. S. Mercier, American Humanism and the New Age, pp. 38-39.

order and decisions that favored its continuance. But what should be the social order? The social scientists had many facts on this question, but they did not apply to the soundness of court decisions. Likewise psychologists and psychiatrists had their own facts but they did not help Hutchins in the field of law. Why not use the "functional approach" he thought? More facts, raw facts would be gathered from thousands of cases, each case in a particular field. This could best be done in a law office; schools would not be needed. Even the laws might be repealed by legislative bodies and become obsolete. He saw that this meant endless facts and as such meaningless. He had a second insight. "There must be a scheme in which to fit them. There must be a body of principles and rules developed in the light of the rational sciences of ethics and politics." He had found for himself the difference between particulars and universals. This also applied to the science of man and his behavior; the science of man is Humanism. For him this science of man was recorded in "the great books." Their study gives the most light on what man really is. He studied Galen and found that he could discuss, with doctors, their problems since they were based on general principles that applied to law and medicine from the conservative viewpoint. Galen had based his thought on Aristotle's general principles on change in nature. Hutchins had discovered a need of metaphysics. Education must make a shift from information to thought and from facts to ideas. But which are

the great books to bring about this shift?[10]

3. Colleges Increase Offerings to Serve Current Needs

All this weight of opposition by the conservatives to what they depreciated as practical and useful did not prevent the offering by the colleges of an increasing number of such courses in the twentieth century. American culture was permeated with increasing industrial complexity and making money and the colleges, as customary, were serving their culture; this time preparing people to fill useful occupations that required greater skills than formerly. Surveys show that from 1842-1876 "Occupational Training" and similar objectives were prevalent and by 1921 had increased considerably. The Arts Colleges were surveyed by Dean F. J. Kelly of the University of Minnesota in 1925. He discovered vocational courses in all the colleges but he did not believe that the vocational objective was an intrinsic element in the liberal arts curriculum. In 1937, Dean Haggerty of the same university found higher education in the United States to be filled with efforts to equip men and women to carry on the work of the world efficiently. From the very beginning this vocational preparation has been a desired element in College education. Some colleges were opposed to vocational objectives but gave such training.

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10. Ibid., pp. 40-42.

Denominational colleges had joined the crowd by offering useful courses in line with American culture.[11]

Hutchins, Flexner, Foerster and other conservatives have ignored the implications of the fact that the culture, medieval, in which they find their kind of education, had need of only four professions, law, medicine, teaching and theology, and that the liberal arts were efficient in this kind of vocational training. Now that our society has need of new kinds of training, they oppose letting colleges serve our present culture, as they served an earlier one. Progress through scientific and industrial development should not have created new vocations with different educational needs, according to their stands.[12]

4. The Position of the Progressives

There has not been unanimity of opinion among the progressives on the changes that are needed in colleges to meet the more complex technological needs of the new vocations. Alexander Meiklejohn would keep the liberal college for liberal education to develop general intelligence in the society of today and promote vocational and professional schools to supply the training needed for occupation. Professor Henry W. Stuart of Leland Stanford University sided with the progressives by saying that the college of liberal

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[11] R. Freeman Butts, The College Charts Its Course, pp. 367-369.

[12] Ibid., p. 369.

arts should offer all the necessary courses. He felt that the old dualism of science and literature was replaced by liberal and vocational studies. As he saw the conflict modern life needs both kinds of preparation. Vocational education is incomplete and so is a liberal education in our present culture; man needs the benefits of each to live in our society. It is commonly known that most colleges have had the kind of development Stuart suggested. As the elective system became more general, colleges allowed electives in technical and vocational fields to fill some of the requirements of the Bachelor of Arts degree. In 1933, Bixler found that forty or forty-one out of forty-two liberal colleges allowed more or less substitution of training courses for the degree.[13]

Generally the progressives oppose this separation of liberal and vocational education. In 1916 John Dewey said that the term vocation was too narrow and that it should include man's efforts in many activities, such as family, group membership, politics as well as his occupation. He wanted to see the two kinds of education joined and to this union add scientific and practical studies. He felt that in this enlarged view of vocational education workers would find more meaning and be conscious of their place in social usefulness.[14]

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13. Ibid., pp. 369-370.

14. John Dewey, Democracy and Education, pp. 370-374.

Many times Dewey gave clarifying reasons for his position. In 1944, he restated his view that the sharp distinction between liberal and vocational education had its basis in social and cultural traditions that are now outmoded. In medieval times, and earlier, the useful arts were so simple and routine that they required no insight into principles and because of this and the fact that slaves or servile groups did the useful things they carried no social significance and were looked upon as illiberal. But social revolution has brought democracy and scientific revolution has snapped the barrier between mental and manual thereby breaking down the fence between liberal and useful. New developments in chemistry and psychology have been taken into medical courses. Likewise there have been additions to law. Why stop with these additions where there are other socially significant activities that need to be unified with living? He stated: "The present function of the liberal arts college, in my belief, is to use the resources put at our disposal alike by humane literature, by science, by subjects that have a vocational bearing, so as to secure ability to appraise the needs and issues of the world in which we live. . . . This would do for the contemporary world what those arts tried to do for the world in which they took form."[15]

In 1927, Boyd H. Bode saw that a democratic society must

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[15] John Dewey, "Problem of Liberal Arts College," American Scholar, 13 No. 4: pp. 391-3.

have its ideals and that education had to give both culture and vocation. The culture would be broader than the aristocratic forms of the ancient Greeks and medieval Church which had made a distinction between the free and the slave with "culture" for the free only. Now culture must mean, as he quotes Dewey, "the capacity for constantly expanding in range and accuracy one's perception of meanings." But the useful courses had no direction. The needed improvement would come through reorganization of the courses toward enlarging the student's personal and social capacities. This was too optimistic for the time, but some of the progressive schools and colleges are making progress in that direction.[16]

In 1936, the problem of aligning the purposes of the colleges and universities with vocational training created much discussion by several notable people. Alfred North Whitehead, an outstanding scientist and philosopher, said that the universities should make their best effort to correlate knowledge with practical affairs as earlier schools had in their own day.[17]

5. Prescription Returns

Several colleges have organized programs with the purpose of securing the benefits of these progressive ideas. At Antioch College the students work six weeks in various

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[16] Butts, op. cit., pp. 373-374.

[17] Ibid., pp. 376-377.

jobs about the country and go to school six weeks. Several other colleges follow this plan or run "part-time" courses that enable the students to earn part or all of their college expenses and to gain added insights into economic and social problems in our country. A few other colleges as Bennington, in Vermont, for students with comfortable economic means, try to combine the cultural with the vocational because many students do not know whether a particular interest will later turn out to be vocational or avocational.[18]

Many, if not most, colleges are making changes in their curriculum to overcome their ideas of the faults of the elective system. Both conservatives and progressives look to more prescription but differ on what to prescribe. The conservatives generally want the emphasis placed on traditional studies to develop the intellect by means of books. Often overspecialization amounts to vocational training in the liberal arts. In effect this makes a professional school out of the college of liberal arts. The prescription of the progressives allows a wider range of subjects with emphasis on activities in scientific and social studies, with some freedom for selection and attention to individual differences. Their common element would not come from finished answers but would be achieved through students working together on the common significant problems of a

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[18] Ibid., pp. 377-378.

democracy along the path of the scientific method to develop greater social responsibility for our changing society. Both groups limit but do not prevent all electives. Much of the prescription takes the form of survey courses as at Columbia. In 1937, President Butler was glad that Columbia College had four survey courses that would use the freshman year to study Contemporary Civilization, Modern Science, Humanities, and Modern Foreign Languages.[19]

"A less popular but perhaps a more effective technique for reforming the whole elective system has been the centering of study in a whole culture epoch, or civilization,"[20] as was done by Alexander Meiklejohn in the Experimental College at the University of Wisconsin. The program started out with emphasis on books and later switched to activities of all kinds for the average run of students. The first year was spent in obtaining a whole conception of the interrelated problems of Greek civilization. The last year was devoted to a similar study of the significant problems in contemporary United States.[21]

Large areas of training are making efforts to bring general education into a fuller part of the preparation for

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19. Ibid., pp. 397-407.

20. R. Freeman Butts, A Cultural History of Education, p. 651.

21. R. Freeman Butts, The College Charts Its Course, pp. 328-404.

the professions. Medical[22] and engineering[23] schools are requesting prospective students to get a broad background before they begin their professional studies. The purpose is generally stated that this background should be in social studies, humanities, and sciences to prepare students for social, civic and group as well as professional responsibilities. As can be seen this is compartmentalism but it represents a current idea for integration of general education and training.

6. Committees Study Curriculum Problems

In 1945, the Harvard Committee[24] made recommendations for some prescription and integration of general and special education. Six out of sixteen courses required for the bachelor's degree were to be in general education distributed along the four years of college. They would not be large survey courses. At least one course was to be in the humanities, one in social sciences, and one in the sciences. Some particular course in the first two fields, the common core, would be required of every student. Some choice would be allowed in the sciences. The other three courses were to be outside the student's department of concentration. General

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[22] D. B. Stuit and R. J. Schlicher, Handbook for Advisers to Students Planning to Enter Medical Schools, pp. 3-4 and 10-13.

[23] Mike V. Mc Enany, "Course Requirements in Humanistic-Social Studies," The Journal of Engineering Education, (May, 1947) p. 704.

[24] Report of Harvard Committee, General Education in a Free Society, pp. 195-200.

and special education must not be put in opposition to each other; general education should pervade and influence the special courses, as the whole organism does any particular organ.

In 1947, the President's Commission on Higher Education made its report.[25] It had found distribution requirements in effect in many colleges for the purpose of preventing too much concentration. Many schools were making experiments in broadening the areas of major concentration. This trend should be encouraged. The humanities seemed the most general divisional major. The major itself draws on several departments, such as history, literature, philosophy, and fine arts. The courses should not be surveys but an integration around a particular topic. "Of the interdivisional plans the most common are the increasingly popular majors in American studies or similar programs centered on the culture of some foreign area or people: Scandinavian studies, Far East studies, Russian studies, and so on."[26] It was felt that this method provides a good liberal education and excellent preparation for many kinds of professional duties and international understanding. "The aim should be to integrate liberal and vocational education, letting them proceed simultaneously though in varying proportions throughout

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25. Report of the President's Commission on Higher Education, "Higher Education for American Democracy, Volume I, Establishing the Goals, p. 78.

26. Ibid., p. 71.

the student's college life, each enriching and giving meaning to the other."[27]

Summary

By 1909, the year of President Eliot's retirement from Harvard, many Colleges had met, to varying extents, the challenge of prescription and the needs of increasing democracy, industry, and science by offering electives. As prescription was one extreme, unlimited electives and vocational training were another extreme. Both conditions existed, and still do, contemporaneously. Many discussions and changes took place in higher education to resolve these conflicts. Broadly, where adjustments have been made, the changes have been toward making survey courses a part of professional training and allowing some substitution of vocational courses to meet the requirements for the degree of Bachelor of Arts. There is still largely a separation of general education and training. A few schools are trying to integrate general education and training, though mainly in the cultural fields.

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[27] *Ibid.*, p. 72.

CHAPTER V

ESSENTIALS OF GENERAL EDUCATION IN THE COLLEGE CURRICULUM

In our democracy man has the indivisible functions of making money and helping with civic affairs. To the extent that education can help him fashion the tools for so functioning it must provide opportunities for the development of the necessary mental capacities in him. Since we have a nonprophetic nature operating in a changing environment, the best plan is to develop an intelligently broad pattern of those capacities in the general direction of the tendencies indicated by a survey of recent and current needs. Since man's mental activities are not divisible, and his functions likewise inseparable, his instruction must provide general education to qualify him for the duties of governing in our democracy and unify it with special training that will enable him to earn a living.[1]

The problem now is to correct the overspecialization brought about through the system of electives that tried to meet the needs for occupational training in an increasing complex industrial and scientific economy in our country. There were bases for giving more attention to making money than to governing. Our large natural resources, expanding industry, and the Monroe Doctrine largely insulated us from outside pressures. The problems of governing did not take

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[1] *Supra*, pp. 15, 24-25, 52-53, and 56-58.

much time and preparation away from the business of making money. World War I and the depression in the 1930's changed these relationships. We became an international power subject to world pressures and our economy put greater stress on more individuals. The needs for ability and proficiency in governing to provide and maintain a more fully democratic society increased. Educators saw these needs that have developed in school. There is thus the problem of adjusting the curriculum of the colleges to meet these needs.[2]

Our industry, commerce, and professions need the technical competence for their operation that our colleges can develop, but mere technical ability does not provide efficiency in citizenship.[3] Education that has for its objectives the development of ideas and patterns of thinking out of ancient theory does not provide for the influences of more recent human experiences and modern developments in science. It is not coordinated with present needs in citizenship or making a living in a different environment.[4]

There are evident benefits derived from specialization, and, since the fields of technical knowledge have broadened and become more complex, there are practical reasons for specialized training.[5] But this training should not take over

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[2] *Supra*, pp. 36-39, 47-59.

[3] *Supra*, pp. 25, 30, 52-53, 56-58.

[4] *Supra*, pp. 26-27, 34.

[5] *Supra*, pp. 41, 46, 50-55.

the whole effort of the student as it has in many cases. This creates static conditions, with lack of unifying common purposes, in our world of fluid opportunities. The medical and engineering professions and schools[6] have recognized this problem and strongly suggest that prospective students leave most of their specialization to be done in the professional schools and to get more general education as undergraduates. This procedure suggests one of the bases of a general plan for education on the college level. Where the preparation for an occupation requires all or most of the efforts of undergraduate study this preparation, or most of it, should be made on the graduate level. But the student would be very little better prepared if the only available undergraduate courses were themselves units of specialization in other fields, or concentrated in a particular area of general education. This problem gives force to the next base of the general plan. There should be a distribution of courses in general education to provide learning situations in the humanities, social sciences, and the sciences.[7] The distribution should generally be throughout the college career.[8] The third and last base of the general plan for

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6. _Supra_, p. 6.

7. _Supra_, pp. 33, 39-41, 53-54, 57-58.

8. _Supra_, pp. 52-53, 56-59.

education, unification,[9] is evident from the fact that our citizens work and our workers are citizens. A specialist, say a doctor, who does not see the need for a more positive social procedure to bring the benefits of our common heritage of medical knowledge and current developments of publicly and privately supported research to all who need it is not in the current of present social evolution. Another person could see the need of better education but be blind to economic democracy and thereby oppose proper funds for teachers and facilities. Another person could see the tense nature of our divided world but not understand that a gun is not the only instrument with which to deal with international problems intelligently. Another person may believe that, since he worked hard to make an excellent preparation for and shows competence in his occupation, he should not be bothered with the duties of citizenship. All of these people, and a large percentage of our professional and technical staffs feel as they do, show a lack of civic or social consciousness. They have not partaken of our common cultural heritage for a common citizenship, and this causes a lack of unity and trust in our national thinking and acting.[10]

Individual differences and diverse objectives of students along with varying facilities in colleges, make it unwise to

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[9] Supra, pp. 36-37, 40-41, 53-54, 56.

[10] Supra, pp. 37-40, 54, 56, 58-59.

prescribe a standard set of courses in general education. It seems essential that at least one course for a year should be taken in the humanities, one in the social sciences, and one in the sciences. These courses need not be the same for each student. There are probably greater differences in preparation in the sciences than in the other two and this would indicate more attention to individual needs in the sciences. This group would provide a fairly thorough acquaintance with parts of important past and present accomplishments in significant areas of learning outside of occupational techniques. By taking these three courses during the first and second years the student would derive help in selection of a career and uncover possible deficiencies in his general education in time to rectify them with suitable courses later. With these areas of learning so broad and intensive no effort should be made to include all their content in these courses. Since these courses are to help a student think in these fields, there should be opportunities for pondering on problems as well as gathering facts.[11] A common or unifying element would not be from finished answers but would be achieved through working together on common significant problems, that have a bearing on a more positive democracy and the dangers that threaten it. These dangers in this divided world are made greater by atomic energy than at

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[11] Supra, pp. 51-59.

any other time in the history of the world. Education must develop the insights to bring about international understanding and cooperation to relieve the current international tensions or "the rest is silence."[12]

Main Conclusions

1. Both technical training and general education are necessary and valuable for all individuals in a democracy.
2. The proportion and balance of these two factors have to vary according to individual needs, educational opportunities, and institutional facilities.
3. The value of culture in the development of the individual can in nowise be minimized by vocational education.
4. Common-sense considerations require that the superstructure of culture be undergirded with sound economic bases.
5. Culture and vocation should be so integrated in our educational framework as to produce the finest type of persons, citizens, and wage earners.
6. As we move toward more positive social procedures general education must develop the competence for balanced thinking on this problem.

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12. Supra, pp. 38-39.

7. Labor is competing with management for a larger share in the control and benefits of industry. Both groups must have the proper instruction for the equitable solution of this problem.

8. Larger bodies of people have more leisure. General education must develop their interests and abilities for a worthy use of this leisure.

9. Education must bring about international understanding and cooperation to unite our divided world that could otherwise be destroyed by atomic power. On the other hand, special training must be provided to maintain and further our technical superiority in research in atomic power, industrial procedures and to improve our science of man.

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